SUBMISSION

God sometimes hangs a curtain
Before our toiling life,
And shuts us in from all the world
Of work and sin and strife.
That He may give, from Hand Divine,
The gift Love only can afford;
And in the solemn quietness
We learn the secret of the Lord.

Yet often we forget His touch
And cry, "O Lord! my tasks await.
Let me be strong; there is so much
I would do at the mercy-gate."
His answer comes in gentle tones—
"This is thy task alone:
My will discern and truly learn
To say 'Thy will be done.'"

Ah! close to Him, our soul's desire,
So near to God, it seems
That as we muse, His loveliness
Is echoed in our dreams.

Then as the shade is drawn aside
And once again our tasks we face,
We find them joys. Etched on our hearts
Are lines marked by His pen of grace
To make the pattern of our day
More beautiful and bright;
And give us faith in darkness
As a holy candle-light.

D. K. S.
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The Christian is more than conqueror. He is not merely a victor, sure of being the winner over life and death, things present and things to come, powers and principalities, so that no power on earth or in hell will ever succeed in separating him from the love of God which is in Jesus Christ, his Lord. A victor is one who struggles and subdues the foe. That enemy can cause him much harm. Sometimes the price of victory may be very great, so expensive, in fact, that it were better that the struggle had never occurred than to have gained such an expensive triumph. But the child of God is more than conqueror.

It is well that we understand the nature of the struggle to which the apostle refers and in which the Christian is always engaged. We understand, I am sure, that the Christian struggle is a spiritual one. We are called upon at all times to fight the good fight of faith, to cope with the powers of sin and darkness. Our covenant young men, scattered in the various training camps throughout the country, are quite conscious of this fact. Besides, the position of the church in the midst of the world will become increasingly smaller. Already now we may hear the rumblings of thunder, becoming ever louder, heralding the approaching storm of the judgment of God. The world is rapidly becoming smaller and the church's position narrower. It behooves us to be sober, to watch and to pray.

In this struggle it is not the specific intention of the powers of darkness to cause us physical distress and suffering. They know that they can overwhelm us, that they can deprive us of the things earthly, can cause us to suffer hunger and want, can deprive us of bread and water and clothing can cast us into prison and dungeon, can cause the flames of the
stake to reduce our bodies to ashes or have us beheaded on the scaffold. The world can do all these things, but it is fully aware of the fact that, having done all these things, he still will not obtain the victory. To gain the victory the world must strike deeper.

This struggle is a spiritual one. The issue revolves about the church of God and Christ. Our spiritual possessions are involved here. Fundamentally the struggle revolves about the Christ, even as He stands for the cause of the supreme Potentate of potentates; in the last instance it revolves about the Name and the Cause of the living God Himself. It is that cause which we may represent on earth and in the midst of the world. It is that Name which we are called upon to take upon our lips, confessing it in adoration and glorifying it, condemning the world, through the love of Christ, which is the love of God poured into our hearts. Paul speaks of a being separated from the love of Christ. To be separated from the love of Christ implies that the tongue which once confessed Him shall deny Him, that the song which once sung of the glory of God shall be silenced, that the light which once shone from the church of God in the midst of the world unto the glory of the Father, shall be extinguished. Only then will the enemy of darkness be victorious. Of this he is fully aware. It is possible to separate one who confesses Christ from all things, such as bread and clothing, a name and place in the midst of the world, money and goods, wife and child, also his own life. But as long as the world does not succeed in separating him from the love of God in Christ that child of God remains the victor. As long as the love and grace of God in Christ are sufficiently powerful to sustain God's people, enabling them to bear all sufferings of this present time; and as long as that bond of love uniting us with Christ remains, all the efforts of the world will surely have been futile.

And we are more than conquerors. We not only gain the victory, but the enemy cannot even harm us, or cause us any hurt. Yea, what is more, these enemies must serve us. However mighty the hosts of darkness may be and however furiously they may rage, they must and do work together to give unto the people of God the victory and lead them into everlasting glory. This blessed assurance we may experience while we look, not at the things which are seen, but at the things which are not seen. Then we perceive the struggle to be spiritual. Then we shall understand, even in the midst of the greatest affliction and trouble, that all is well.
The Certainty of our Ultimate Salvation

Romans 8:35-39

The child of God can never be separated from the love of God in Jesus Christ, his Lord. How blessed is this assurance of the Christian! When the apostle Paul asks in Rom. 8:35 whether a child of God can be separated from the love of Christ, he refers to a separation from the love in the sense of the power of that love. We must bear in mind that, although God's child is the object of the love of God, he is still in the midst of the world. And, in the midst of this world, we have not yet been saved to the uttermost. We are still in the house of our earthly tabernacle, in the body of this death. We ourselves are very imperfect and we must sojourn in a very imperfect world. Hence, the love of God in Christ must still save us, lead us out of the valley of this shadow of death and take us into everlasting glory, out of this world of sin and death into the glorious liberty of the children of God. Consequently, the question may arise in our hearts: Will anything be able to separate us from the love of my Saviour, Who suffered and died for me, from leading me through all the sorrows and tribulations and afflictions of this present time into everlasting glory? The question, we must all agree, is a very practical question. It is difficult to conceive of a more practical, a more vital question for the Christian pilgrim in the midst of the world. The answer to the question will determine whether he will be able to continue his wearisome way unto Zion's top. It concerns the ultimate safety and salvation of the people of God.

Many are the powers of darkness which would appear to be able to effect this separation. The apostle, in Rom. 8:35-39, presents a very dark but also a very real picture of the church of God in the midst of the world. He speaks of the principalities and powers of the world (surely these wicked powers are meant here), who cause the people of God to suffer tribulation and distress and famine and peril. In fact, we read that the people of God are counted as sheep for the slaughter. Many fierce persecutions have occurred in the past. Principally the church is always hated by the world, whether fierce persecution may rage or not; the world hates the people of God because she hates God and Christ. And at the end of time the anti-christ will put forth a final frantic effort to crush and destroy the cause of God in the midst of the world. Besides, we must contend

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with the powers of sin within us and with the power of temptation always present without us. And when the child of God views the mighty hosts of darkness which have arrayed themselves against him, the anxious question may arise in his heart whether he will be saved to the uttermost.

However, of his ultimate salvation the child of God may well be certain. Why? Notice that Paul in the climax of Rom. 8 speaks of the love of God. The love of God is the fundamental guarantee of our eternal salvation. We may be assured of our future glory because everything is dependent upon the love of God. Our glory does not depend upon our love, or upon the cooperation of our love with God, but on His love alone. For a number of years now it has been our blessed privilege as Protestant Reformed Churches to proclaim this glorious truth of the Word of God. And the beauty and comfort of this truth becomes particularly evident when times of affliction and trouble beset and surround us. Nothing can separate us from the love of God. Why? Because my salvation depends upon what I can or must or may do? Because salvation, be it in a small measure, is dependent upon me? We are secure only because of the love of God. That love is the guarantee of my salvation. Of course, this does not mean that it matters not whether or not we love God. However, our salvation does not depend on our love. To the contrary our love of God is nothing else than His love to me and in me. He loved us and always loves us first. And His love of His people is eternal, sovereign, unchangeable. Nothing can quench that love. In that love God made all things. In that love He governs all things, even all the powers of darkness, also tribulation and distress, nakedness, hunger, peril and sword, even death itself. All I need to be assured of my eternal salvation is the knowledge that God loves me that He has called me out of darkness through the power of that love. Then I can be assured that He will love me even unto the uttermost, that He will lead me into glory, that nothing shall be able to separate me from that love, that I am more than conqueror through Christ that loved me, even unto death.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

H. V.
Wrapping all troop movements in a veil of utmost secrecy plays an important role in the strategy of modern warfare. From the very moment that the young draftee arrives at his induction center his future course is a matter of absolute uncertainty. He knows that he is headed for some camp in the country where he will receive his basic training, but how far from home that will be, how he will reach it and how long he will stay there is not known. He may move from one camp to another, yet he never knows his exact destination, not even when he reaches his port of embarkation to be shipped out to some distant battle zone. And when he finally reaches some particular destination he himself is bound to secrecy. His friends and relatives must correspond with him through some American Postoffice address and all his correspondence is strictly censored that no clue as to his present whereabouts may leak out.

One things is certain, he is being disciplined and drilled to become a part of that immense war machine that is being set up against the enemy for devastation and wholesale bloodshed. Military authorities lay their plans and include in those plans the number of planes, guns, tanks and human lives they expect to forfeit in order to gain their end. The young soldier, sailor or marine has but to serve and obey. How long it will last he does not know. Whether he will return maimed and broken, or whether he will not return at all is a grave concern to himself and to his dear ones. War is a grim business, full of uncertainties.

But there is still another question that insists on bobbing up wherever we turn. What will be the outcome of this all?

Will the allies gain the ultimate victory? True, the war in the Atlantic has subsided, North Africa is in their hands, Sicily is invaded
and an attack on the main continent of Europe has practically begun. They have managed to establish bases in the Pacific from which an attack on Japan can be launched. But the war is by no means won yet. We cannot be certain of the outcome, no more than we know how long it will last.

And even granting that the allies may be victorious on every front, does that give us any assurance as to the future?

Many are already busy making post-war plans for a new and better world. Yet their world is a world without God, where Christ is denied and always crucified anew, where man boasts in the vain glory of his sins.

The free-will preacher who is out to win souls and convert the world for Christ dreams of a world-wide revival. While the very world he is trying to save sneers at his attempts and goes her way steeping herself in iniquity.

The theory of common grace offers no solution. One would imagine that the development of science and culture under God’s “common grace” would certainly make this a better world. And yet all the discoveries and inventions and developments of the last centuries have served to make this kind of a war possible as we are now engaged in.

Looking into the future from that aspect we still ask: Where are we headed for?

And the only answer that can be offered is: destination unknown.

Onward in Faith

This issue brings to a close another year of Beacon Lights. It has proved possible to add two summer issues this year, possibly next year we may be able to continue the monthly issues throughout the summer. This would be of a definite advantage to those societies that meet all the year round and to our servicemen who look forward to every new issue. But that still lies in the future and depends much on our combined efforts and support throughout this coming year. An organized campaign for new readers by all our societies, especially among those who are not members of our societies, would greatly enhance the possibility of making Beacon Lights our regular monthly visitor. No doubt, the parents who have their boys in service would be eager to read that same paper
that is serving their boys away from home.

Soon all of our society activities will again be in full swing. Which means that every one of us at home must buckle down as we have never done before to make the most of our society life and to get the most out of it. We can expect to grow in grace only by using the means that God has given us and availing ourselves of every opportunity to be busy in things spiritual and abiding. Thereby we serve both ourselves and the men in service.

Also our servicemen can do their part by regularly reading Beacon Lights and passing it on to others, and also by keeping in contact with us by correspondence. By all means do not fail to read your Church papers. We realize that you are busy, often too busy to write a letter to your friends and relatives, but do not let that prevent you from keeping up your religious devotions. Don't let your eye of faith grow dim, your strength weaken, your faith falter. Your spiritual life must not suffer, you must not grow lax and indifferent, no matter how busy you may be. Take time for prayer, for an earnest and zealous study of the Word of God. And let your Church papers serve you in doing this. Let nothing in your lives interfere with your spiritual welfare and upbuilding, the one thing which is of first importance.

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**Quo Vadis**

We do better to appeal to our faith by asking ourselves the more personal question: Quo vadis? Whither bound?

The Christian pilgrim has his answer ready: We have here no abiding city, but we are destined for a better country and an heavenly City, the Builder and Artificer of which is God.

The world passes away, and the lusts thereof; but he that does the will of God abides forever.

---

The world of sin is bound for destruction. Even now as she is pouring out the wickedness and animosity of her evil heart she is striving to set up a throne for herself in a world where God has no place and the name of Christ is blasphemed. She is filling the cup of her iniquity by preparing for that day when Antichrist shall reign upon the earth. The present war with its accompanying floods and disturbances, crop failures and
food shortages, labor problems and race riots is but another sign of the times in which we are called to live.

Even the Church can only expect dark and difficult times as we approach these last days. Whatever the outcome of this war may be, we cannot expect a return to pre-war conditions, but are bound to see radical changes in every sphere of life. For the Church it may well mean that the hour of tribulation is drawing near. Already it becomes increasingly difficult to live in this world and at the same time maintain our true Christian principles. We begin to realize what Scripture means when it says that the time is coming when it will be impossible to buy or sell unless we accept the mark of the beast.

When that day of Antichrist finally arrives the Church will be small, but it at least will be pure.

For we are hastening toward the great day of judgment, the final salvation of God's Church and the renewal of all things in heaven and on earth in Christ Jesus.

That is the only and all-sufficient comfort for the Christian serviceman and those he left behind.

The unbeliever may seek to drown his grief in wine, women and song; may dream of a safe and glorious home coming as a worshipful hero, when people will kiss the very ground he walks on.

Or he may imagine for himself a wonderful future in a new world after this horrible job is finished. But he deliberately shuts his eyes to the reality of things. After all, he only dreams as a man who does not reckon with God, and is due for a rude awakening.

The Christian's comfort is that he is in God's keeping. His path of life has been mapped out from all eternity and he cannot depart one step from that way. Infinite wisdom has planned that way for him and almighty power sustains him on it. No foe can assail him, no bullet can reach him, no cannon shell can touch him without the will of his heavenly Father. No more than a hair can fall from his head unless God has willed it so. And he cannot meet death at any time or in any place unless it is so recorded in the eternal counsel of God's sovereign will.

His eye is ever upon us and His Presence is always near. His Word and counsel are our only sure guide. With our hand in His we can walk the way of our pilgrimage wherever He leads without the slightest fear. And at our journey's end He will receive us into glory.

In the words of the apostle Paul: For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.
Book Review

By Mrs. L. Doezema

Bellflower, California

THE ROBE
by Lloyd C. Douglas

The author of this rather popular novel has woven a story around the seamless robe of Christ, for which lots were cast at the time of the crucifixion. Marcellus, a Roman tribune, through some political maneuvering, is sent to Minoa as commander of the fort there. Part of his duty was to go to Jerusalem at the time of the passover to keep order among the Jews. It was at the time of Jesus' trial that he came with some of his men and so the task of crucifying the Christ fell upon him. After the Christ had been nailed to the cross, the Roman also became the recipient of the Robe, and the rest of the book deals with the effect of the Robe upon the life of Marcellus and others near to him. The author invests the robe with a peculiar miraculous power which in itself has a great influence upon Marcellus and other characters. Marcellus becomes a Christian and at the close of the story dies for his faith.

The characters, although they are Roman and Jewish and lived over nineteen hundred years ago, are made to speak in our modern language, which makes the book more easy to follow than many other historical novels. One forgets that the characters lived many years ago, for they seem to be living people of our own time. Marcellus and Demetrius, his slave, are men one does not easily forget. Also very good, I think, are the author's portrayal of Tiberius, the Emperor, and his successor, Caligula. Certain descriptions of scenes stand out; one of them is the Triumphal Entry into Jerusalem, in which Demetrius, the Greek slave of Marcellus watches the Jews welcome the Messiah into the Holy City. The author also gives a very interesting picture of the city of Jerusalem at the time of the Passover. Some of the descriptions are instructive and give one a better understanding of Bible incidents.

There are, however, several discrepancies in the historical background of the book as described by the author, which is rather surprising, in view of the fact that
the author is a minister. For instance, Bartholomew is pictured as an old man, whereas the Bible leaves an entirely different impression. According to Douglas, after the Ascension, the disciples were always looking for Christ as if they did not realize that He had gone to the Father and would not appear again until the end of all things. Pentecost is omitted entirely. When Stephen is stoned he comes to life again just a moment after he dies and then he goes back into death. Peter mingles with Romans and other Gentiles before the time that he sees the vision and visits Cornelius, and Peter heals the lame man without John. There are other mistakes which appear as one reads.

The whole idea of Christ, as portrayed by this author, is rather modern. But once does he mention Christ as the Saviour and then he depicts Him as a man who died for the sins of all people. Christ is portrayed more as a Teacher and as a Man of great wisdom and kindness for the masses, as a social reformer. This is easily discernable throughout the book. The author does not try to take away from the miracles, however, or rationalize them, but gives the Biblical interpretation of all miracles, except in one instance—the feeding if the five thousand.

* * * * *

ATHIRST

I would be but a dewdrop Lord, Glistening on some flower, That I may cool a sin-fevered heart In the morning hour.

Or only a trickling mountain stream I would contentedly be: If in the flow of life, Thy grace, Reflected, men could see.

'Tis often, Lord, I fain Would bring a bit of heaven to earth, Make me a part of the cooling rain To come in time of dearth.

But if I be a shaded pool, Some quiet spot to fill, Help me to wait, in patience still, Knowing it is Thy will.

D.K.S.
The Only Way To Freedom


If ye continue in my word then are ye my disciples indeed: and ye shall know the truth and the truth shall make you free.

—John 8:31,32

One of the threads woven through this eighth chapter of John is man's way to freedom or happiness.

The passage speaks of being saved from darkness, vs. 12, from death, vs. 24 from slavery, 33-36, and these have their power in the dominion of sin, 15, 21, 34, 47. And during this mighty testimony of the Saviour, many Jews were impressed and believed on Him.

But Jesus impresses upon them that the initial act of believing is quite different from the completed process. Not only were there undoubtedly false professors and impressed enthusiasts, but there were also believers in that audience and they must understand what their course must be.

The way to freedom is a process that must grow out of a divine principle. It is to this that the Saviour points when He indicated to them the way to freedom.

The word freedom is a term often used in Scripture and would be easily understood by us but for our sinful bias and carnal mode of thinking. For, to our sinful thinking, freedom is often conceived as the right to be free from restraint and limitation, to be absolved from law.

A bandit conceives of freedom as the ability to escape the restraint of any power as he races for the open country and is willing to pay any price in privation and suffering for the boast that he remains free.

The working man aspires to the time when he may have his own little business and be free from the inspection and restraint of an employer, and looks forward to spending his old age in a home that he can really call his own, without giving account to anyone.

So in education the relaxing of the conventions and dogmatisms that retard originality and expansion, easily degenerates into the rash, the brazen, and the lawless, that throws to the winds all the ordinances of God and man.

But true freedom is quite different from these manifestations of independency, and the well-known illustrations may be recalled here to make the point plain.

A fish in water and a bird in air is free when it remains in its proper element. That does not mean that it is absolved from its
laws. It simply means that within the laws of pressure and suspension and gravitation and temperature for which it was created, its life is normal and prosperous.

So the plant and the tree is not free when it is absolved from the bonds of the soil and lies loose upon the surface in the dust. It is then exactly abnormal, away from its norm and it must die.

Lawlessness in the absolute sense is of course impossible, for everywhere and in all things the laws of God hold sway either for construction or destruction. But lawlessness in the relative sense means inevitable death and misery.

No, but freedom means harmony with, adaption of God-ordained environment. In that proper sphere every creature reveals the abundant goodness of God. The flower of the field that speaks eloquently in its own sphere and according to its measure. The bird that sings its rollicking, care-free song is unconsciously telling all who can interpret that amid enemies, cold and heat and the forces of destruction, God has abundantly filled its life to overflowing.

And so even man in his earthly sphere, when his eyes stand out of fatness and he has more than heart could wish, and there are no bands in his death, manifests the abundant providence and goodness of God.

But of course therein man does not reveal his true capacity and enjoyment of freedom.

For, indeed,

*It is not growing like a tree*

*In bulk, doth make man better be,*

*Nor standing like an oak three hundred year*

*To fall at last a log, dry bald and sere.*

*A lily of the day is fairer far in May.*

*Although it fall and die that night*

*It was a plant and flower of light.*

*In small proportion we just beauties see;*

*And in short measure life may perfect be.*

For man is made in the image of God, and he does not realize his capacity for blessedness, he does not live to the full, he does not taste and experience the highest goodness of God unless he knows Him in personal fellowship of love. To live into that world of divine fellowship of the covenant is his freedom. But into that sphere of existence he enters not physically, but rationally-spiritually, with his mind and will and heart.

Now the means to contact and
communion with that sphere is by knowing the truth.

The word truth can of course be applied to any fact or presentation of facts, and yet the Scripture applies this word with preference to the realm of spiritual realities. For there is such a sphere of realities that is more real, more abiding, more unchangeable, than all other forms of being and all other truths, that only have temporal creaturely existence by issuing out of the Eternal Creator.

There is that world of unseen spiritual realities—God, His Kingdom, His virtues, His purposes, His glory. And the revelation of this life and Being and virtues is only possible through a higher medium than created things.

It requires the personal Word, the Christ. Therefore, He is the Truth. He is that as essential Deity, eternally one with the Father, He is such as the person of the Son, the effulgence of the Divine glory. He is such as the great prophet in our flesh, who explains the unseen God to us.

Into that realm and sphere of eternal blessed reality of life and love and fellowship, we must make our spiritual habitat, we must learn to know its conditions, its laws of life. That for us is freedom, fulness of life, abundant joy.

But let us notice that the medium for the disclosure of that realm of life is nothing other than the word of Christ. He has spoken to us out of the consciousness of the Divine Sonship, but through the lips of man.

For that reason we must abide in this word. And, to be sure, almost everyone claims to want the truth. Everyone carries that semblance of honesty and courage. "Give us the truth—is the boast—no matter how it hurts." But this truth in the word of Christ is for the natural man unbearable. It is a revelation of sovereignty, of Holiness, of justice, of wrath and vengeance.

Therefore we must abide in the truth given in Christ's word.

But let us not overlook the importance of this term. For to abide, which is a favorite expression with the Apostle of love, means to live in, to dwell in, to fellowship in, so that the believer is exhorted to make his dwelling in the truth. His thoughts must linger in that word of Christ, his heart must rest and repose there, his affections must be centered there and his planning must be informed by that Word of wisdom, somewhat as the Psalmist says: O, how love I Thy law, it is my meditation all the day.

How different this is from possessing the word, or knowing the word. We hold the truth by profession and we possess the truth in our books of worship, but how
many generations have lived as dead men in sterile formalism with those books in their every pew.

We have this word in our own Protestant Reformed instruction, but how many are the moments, yea, the hours of the day when our thoughts and plans are far from abiding in that word.

But abiding in the word we will see the kingdom of God, we will understand the things of the Spirit and we will enter into the covenant life of the Father. Knowing and living that truth shall make us free. Oh, indeed, it may bring us suffering, chains, prison-bars, persecution a trammeling of all our earthly aspirations, but essentially these have nothing to do with freedom.

Stone walls do not a prison make. Nor iron bars a cage.

Freedom begins within. It is the release of the servile will from the thralldom of Satan to God's abundant and blessed service of love.

Let us abide in that word.

VISION

O, let this trial like a window be,
That through it I may have a closer view of Thee,
It seems to shut me in alone today.
O, help me see beyond its frame, I pray.

Let not my fingers idly touch its pane,
And dully sense the coldness of the glass;
But give my hands a cleaning-cloth of grace,
That as I suffer, I may erase
Each cloudy trace of earthly-mindedness.

Then I shall see Thee better, as each stroke
Will wipe away what seemed to be a yoke—
Thy cross on me. And in the beauty of Thy smile instead,
I will go on; for Thou hast lit the way ahead.

D. K. S.
Editor's Desk

We now have 212 Servicemen receiving Beacon Lights each month. This is almost twice as many as we had on our mailing list in January of this year. 116 of these young men are from our Fuller Ave. Church. Beacon Lights are also mailed to boys overseas. 63 young men have post office addresses.

* * * * *

A Convention still remains an impossibility. The Executive Board members which were elected at our last convention in 1941 are still serving our Federation. These board members are Wally Hofman, Jim Howerzyl, John Piersma, Helen Ezinga, and Alice Reitsma.

About a year ago, societies were contacted on the question—should the present board continue to function or should new officers be chosen—and at that time all societies except 2 or 3 were in favor of continuing with the present board members. So the board continued its work during the past year.

However, at a recent board meeting the question was again brought up and discussed. Any suggestions as to how the societies wish to proceed in this matter will be most welcome.

* * * * *

Any new ideas as to how we can make Beacon Lights a more interesting and beneficial magazine? Send them in! We are planning several new departments to be added to our paper this coming season which should prove both interesting and instructive. We are very glad to inform our readers that Rev. C. Hanko will continue as editor-in-chief. Bible Outlines will be supplied by Rev. G. Lubbers, of Pella, Iowa.

* * * * *

We have received the following donations, for which we are very grateful:

Sioux Center Y.P. Society.................$5.00
Cpl. Berdina Klompares................. 1.00
A friend in Redlands, Calif.............. 2.00
Mr. & Mrs. F. Ondersma, G.R........... 2.00
Priscilla Girls Soc. Sioux Center, Ia. 5.00
Esther Girls Soc. G.R. (Fuller Ave.) 5.00
Mrs. J. De Zeeuw Bolt, Marion, Mich. 3.75

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September is Subscription Month

If you have never subscribed to Beacon Lights—do so now! Regular Subscribers: renew your subscription by contacting your local agent or by sending your subscription direct to the Business Manager, 706 Franklin S.E., Grand Rapids, Michigan. If you have any friends who might enjoy reading Beacon Lights, let us know and we will be glad to mail them a sample copy.
Dear Agents:

Let's make September our Subscription Month for Beacon Lights!

This past year we brought our mailing list up to 700, but now we have set 1000 as our subscription goal! That means we have a job on our hands, but we can do it, if we all work together.

Of course, if your society does not convene until October it will probably be difficult to solicit subscriptions before that time. However, in most of our western churches this is not the case. And so—wherever possible, let's contact all our regular subscribers and also any prospective subscribers,—during the month of September.

Don't you really think that Beacon Lights should be read by every family in our Prot. Ref. Circles? Well, then we have a large field in which to work! Let's tackle the job and put Beacon Lights across. If you need sample copies to acquaint some prospects with our magazine, I will be glad to send them to you.

Remember, I'm banking on you!

Sincerely,

Bus. Mgr.

P.S. I'll let you know when we reach that 1000 mark!

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BEACON LIGHTS

A LETTER TO BEACON LIGHTS AGENTS

706 Franklin S.E.
Grand Rapids, Michigan
August 15, 1943

Dear Agents:

We are again taking subscription orders for the coming year.

Let's make September our Subscription Month for Beacon Lights!

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NAMES OF BEACON LIGHTS AGENTS

Hope, Mr. Melvin Engelsma, R. 5, Grand Rapids, Mich.

South Holland, Josie Lanting, 3318 Ridge Rd., Lansing, Ill.
Pella, Miss Jennie Klein, 307 W. 3rd St., Pella, Iowa.

Oak Lawn, Mr. Louis Regnerus, 9100 Ridgeland Ave., Oaklawn, Ill.

Hudsonville, Mr. Tunis Dykstra, R. 3, Hudsonville, Mich.

Kalamazoo, Miss Marie Baas, 121 W. Maple St., Kalamazoo, Mich.

Manhattan, Miss Olga Flikkema, Manhattan, Montana.

Osakaloosa, Miss Jennie De Ronde, Eddyville, Iowa.

Sioux Center, Mr. William Broek, R.R. 2, Sioux Center, Iowa.

Edgerton, Miss Dena Ver Hey, R.R. 1, Edgerton, Minn.

Hull, Miss Greta Vander Werff, Hull, Iowa.

Creston, Miss Dorothy Landstra, 1108 Leonard, Grand Rapids.

In those churches which do not have a Beacon Lights agent, subscriptions are usually taken care of by the local pastor. However, if an agent is appointed, kindly send his or her name in to the Bus. Mgr.
To Our Boys In Service

Grand Rapids, Mich. 
Aug. 16, 1943.

Dear Fellows:

My last letter I wrote to you from Lincoln, Nebraska. From there my way led to "Sunny California," where I spent of few weeks of Vacation, enjoying the sunshine and the water of the Pacific. There I met a few of our own boys, Gerald Bouwkamp, Louis Kikstra, Mr. and Mrs. Wm. Doezeema, and Mr. and Mrs. C. Doezeema. The last mentioned has been transferred to Ann Arbor, Mich, in the meantime, to attend the university there. It was, of course, a pleasure to meet them all. They certainly all look well. Physically the army does the fellows no harm, as long as they are in training. And spiritually, too, they seem to prosper. From personal conversation with them, as well as from the letters I receive, it is evident that our God gives them grace to stand and to be faithful, although this is not always easy for the flesh. And for this we rejoice with thanksgiving.

Thanks for the letters. Most of them I already answered. The rest I will answer before long. The Lord willing.

Some of the boys asked me a question that is of rather great practical significance, and which, for that reason, I will try and answer in this general epistle, because it concerns you all. It appears that in many camps they try to create in our boys a "fighting spirit," in the sense that the attempt is made to inculcate a spirit of hatred and revenge against the enemy we are fighting. And the question was asked: is this right? Must a Christian soldier take this? May he fight the enemy from a motive of personal revenge and hatred? And my answer is most emphatically: of course not! Such a "war spirit" is of the devil. It is quite understandable that the world is in need of this. They seem to think it is necessary to make our soldiers "fighting mad" in order to make them efficient in battle. But with the Christian this is different. He does not enter the service for personal reasons, but because the government called him, and he is for God's sake in subjection to the higher powers. Likewise, he does not fight because his soul has been filled with hatred and revenge, and with the mad lust to kill, but simply in obedience for God's sake to those that are in authority over him. The hangman that executes the death sentence upon the man that is found guilty of murder is not motivated by personal malice or hatred. He may very well pity the victim even while he executes the order of death. And so the Christian soldier does not kill the enemy in combat in the personal desire to kill, which would make him a murderer, but in obedience to the call of his government. And to the latter he may leave the responsibility.

May God bless and keep you all!

With Christian greetings,

Rev. H. Hoeksema.
Letters From Our Boys

Tunisia,  
May 28, 1943

The Editor, The Beacon Lights.

Dear Friends:

Even before I landed on these African shores I had been receiving copies of the Beacon Lights. Then upon our invasion of these shores I was among the first American forces to clash with the hardened Nazi veterans. During these trials I anxiously looked forward to my copy of the Beacon Lights. The Literature contained within its covers I find encouraging, inspiring, and most comforting. The copies and my Bible did so much in easing my mind and so encouraged me forward. My job was the greatest I had ever attempted. I was just a rookie, my opponents were hardened ruthless Nazi veterans of European and African campaigns, therefore experienced in methods of destruction.

The way was cruel and difficult from the beginning. One battle was followed by another. We were learning to become "Jerrys" match, yes learning the hard way. In how many battles we have participated I cannot remember, but we were the only Armored Infantry with the American forces and so were always in demand. Often we were at such close quarters with "Jerry" that we feared the ticking of our watches would give us away. The striking of a match would have been plain suicide.

Our state of living was one stripped of every luxury. Our morning meal consisted of a choice of one of the three cans of "C" rations. Our dinner was one of the remaining two cans and our evening meal was of the can left. The night we spent in the open. Our beds were simple. Spread a few blankets, we curled among the rocks, covered ourselves and were grateful to get some sound sleep. We lived with the weather. When it rained we were soaked. Often we remained wet for days at a time drying out again with the sun when it reappeared. The weather hindered our offensive greatly. The men carried on magnificently. As we drove "Jerry" from the towns, the inhabitants cheered and threw flowers to us. "Jerry" fought bitterly for every yard of ground, but despite his fierce resistance we advanced steadily, throwing him back little by little.

Then on the day of May the 9th, we were still battling when the order came for all units to cease firing. The men threw up their helmets, raised their weapons high in the air and cheered in their happiness. We had become veterans of two armistices, our job was
not through yet however. We then took to rounding up prisoners. We had taken hundreds of prisoners prior to this but now the roads were so jammed with "Jerrys" that hundreds filled the fields along the roads awaiting the roads to clear. They needed little guarding. The fight was taken out of them.

Yes, war is no fun. Still we as Gods children know there is but One who directs all shells that burst and bullets the whistle through the air; One that comforts our hearts even when things look worse for us and we have that peace which can come from our Lord alone.

I remain,
Johnny Kimm,
A.P.O. 251. c/o P.M.
New York, N.Y.

North Africa,
June 23, 1943.

Dear Friends,

I received my May issue of Beacon Lights yesterday and I was surely glad to get it, because good Christian reading material is very hard to get and I enjoy the articles in Beacon Lights very much.

I have been in the Army for 15 months now. The first 10 months I spent in San Francisco, California, and the last 5 months here in Africa. I find Africa a very different country than the U.S.A. The people have queer customs and are very backward. Lawrence Keyes, also from my home congregation, is with me, and also two boys from the Christian Reformed Church—Louis Kamps and Walter Cole. So we consider ourselves quite fortunate, and as Christian friends, we get a lot of comfort from each other. We have been able to attend some sort of Chapel service every Sunday. But we sure miss the service of our own church! But we all trust that God will bring us back home again some day.

Thanks for the Beacon Lights.

Sincerely,
Pvt. George Fliskkema
Cpl. Lawrence Keyes
Pfc. Louis Kamps
Pfc. Walter Cole

Co. B. 99th Q.M. Bn. A.P.O. 763 c/o Postmaster, New York, N.Y.

(We are all from Manhattan, Mont.)

Camp Claiborne, La.

Dear Friends,

I have come to the conclusion that I have been pretty inconsiderate and unfair as well as lax in certain of my correspondence. I try my best to "keep up" my answers to the letters I receive from relatives and friends at home. Still I have allowed myself to put off this letter so long that I am heartily ashamed. I've been receiving Beacon Lights regularly for the past eight months and up to now haven't
written an "answer." I consider it as important a part of what I receive at "mail call," as the rest of the letters from home. I look forward to receiving it eagerly and usually have read it through by "lights out" the same evening.

I realize now that if I had written this letter to you sooner, it would have been easier too. It's difficult now to express my gratitude and appreciation in any original words or phrases. The letters you have published from the other boys in service have all expressed it in just the way I wanted to say it. Maybe that's because we all feel the same way about receiving Beacon Lights. In fact, I'm sure we do. My brother in No. Carolina has said the same to me in his letters, how he reads it enthusiastically, being glad to hear about things in the church back home. Anyway I want you to know we do certainly appreciate it. The Beacon Lights and the Standard Bearer have helped spend otherwise lonely hours of the long weeks I spent in the hospital here last winter.

Just a word about the country in which I'm stationed. I'm in the "Deep South"—in the land of the bayous, sloughs, and swamps, which is Louisiana. The season's first tropical hurricane swept through here just 40 miles south of here last week, ending in Texas. But all we noticed was an exceptionally brisk wind from the Gulf that nite.

Now in closing this letter, I just want to say, "Thanks again" and I hope I may continue to receive the Beacon Lights and wish you His richest blessing on this work.

Your Friend,
Al. Ten Brink

Fort Knox, Kentucky.
July 4th, 1943

Dear Friends,

I received my first copy of our Beacon Lights today, and as I was reading along I came across the pages written by the soldiers of our churches, so I realized I should also attempt to add a letter to one of our editions. I am glad to inform you that it made me very happy to see a copy of Beacon Lights in my mail.

At present I am at Fort Knox, Kentucky. We have wonderful weather here. We have a sufficient amount of Chaplains and churches here, although I find, as other boys find, that the preaching is not like we have heard in our Protestant Reformed Churches. I've been able to attend quite regularly, except for a few times. They keep us pretty busy here. We are to receive thirteen weeks basic training here, and then two weeks of battle training, then I imagine we will be shipped to a line outfit. I have been in the army approximately three months, and I am putting up a pretty hard fight. I find it very difficult to find boys to associate with, who have a sound Reformed religion. There are about five boys here from Oskaloosa, but none go to church, although they
BEACON LIGHTS

July 3, 1943

Dear Friends,

I have received two copies of the "Beacon Lights." I have just finished reading the last copy, and enjoyed it very much. We have Sundays free and I attend services at the Post Chapel which is non-denominational and is nothing like the services at home.

I have been in the service for 9 months and I received my training at Fort Des Moines, Iowa. We receive the same basic training as the soldiers, which includes infantry drill and also attending classes on military customs and courtesy. After completing my training I was transferred to where I am now stationed. Here we release men for combat duty. At present I am stock clerk in the supply warehouse, which is part of the Quartermaster.

We live in barracks which were formerly occupied by the cavalry. We receive the same pay and privileges as the soldiers. Most of this camp is a training center for Wacs, however our company is part of the permanent personnel of the post. They are gradually transferring all soldiers and replacing them with Wac's here.

I am sending a small donation for the Beacon Lights. Hoping to be with you and see you all soon.

A friend in the service,

Cpl. Berdina Klomparens
Wac Hdq. Det. Bldg. 118
Fort Oglethorpe, Ga.

June 2, 1943

Dear Friends:

I thought I would write you of my new address. I received the Beacon Lights every month since I have been in the army, and I appreciate it very much. It is good to know that the Young People are keeping up their work and we hope to be able to help continue it someday.

Sincerely yours,

Pvt. James Elzinga
Be Careful For Nothing!


“Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” —Phil. 4:6

Joy, that is perfect joy, and anxious care simply exclude one another. The apostle had exhorted in verse 4 of this chapter: “Rejoice in the Lord alway, and again I say rejoice.” But shall this exhortation be rightly carried out, there should be no anxious care. Hence, he exhorts in our passage: Be careful for nothing! One is either joyful or his face is the expression of care. Both cannot be registered at one time on the same face.

Be careful for nothing! But is that not advice which is impossible to heed? Is not that which is here warned against just exactly what we always do?

For to be careful for nothing means that we are never anxious about anything. The opposite of this is to be anxious about something that we are troubled; to be so anxious that we grieve for fear that it will not go right. The apostle surely does not mean that we should be careless. Paul would never give such advice. In fact he always warns against carelessness, both in the mundane, worldly things, and in respect to spiritual things. He would advise the young man to take good heed to his steps, that he be not rash in his conversation. He would tell the housewife that cleanliness is next to Godliness. He would tell the business man never to be slothful but diligent in his business. In regard to spiritual things, he warns that we should work out our salvation with fear and trembling. This surely signifies extreme carefulness, for fear and trembling are signs of utmost care. Always, he exhorts to set our affections on things above. Never would he allow carelessness and slothfulness, or the “I don't care” spirit which is so prevalent in our day.

No — Be careful for nothing — cannot mean carelessness. Rather he has in mind that anxiety of soul that fears that all is wrong, that the cause is hopeless. It anticipates uncertain evils.

The over-anxiety against which he warns is usually occasioned by things over which we have nothing to say, over which we have no control, which we are powerless to change, and which we have no right to criticize. We are careful over the things over which God rules. The sower plants seed, looks to the sky; no rain comes, and he is anxious. The laborer needs bread for himself and family; he has no work or small pay, and he be-
comes afraid. We love the cause of God and His Church; but enemies are at work leading many away through false doctrines, or the majority seem to be indifferent toward the things that are holy, and we fret that God's cause is ruined. Parents have sons who have to be inducted into the Armed Forces, one or more of the neighbor boys have been killed or seriously wounded, and they are steeped in anxious care over their loved ones. And so, we could mention many other examples of anxious care which characterizes some of us some of the time and most of us most of the time.

We are aware of the fact that the world also frowns upon those who assume a rather careful attitude towards the experiences and events of this life. The world calls them pessimists. In the judgment of the world, one must not assume too serious an outlook on life. Rather it advocates optimism. In regard to the hard and bitter realities of life one should keep his chin up. Sing and dance and drink his troubles away, that is the way to drown out the difficulties. It sings: "Pack up your troubles in your old kit bag and smile, smile, smile."

Now the apostle does not say here that we must not be serious minded, that we must not cry when troubles overtake us, that we must just forget all by taking a good drink. No—On more than one occasion he exhorts to seriousness, circumspectness of walk. Often we hear him say: "Be watchful and sober, be earnest and sincere." There is a carefulness, an anxiety, that is highly salutary. When troubles overtake us we must be serious. When temptations surround us we must be careful. But let it not be the anxious care that forgets that God is in His heavens. To use the words of the Lord Jesus: "Take no thought for the morrow, for the morrow will take care of the things of itself." And: "Your heavenly Father knoweth that ye have need of these things." Also here, the Lord does not mean that we must not dutifully plan for the morrow, but he means that we must not fling ourselves into a fever of anxiety nor be too anxious to anticipate the uncertain evils which tomorrow may bring. We are to trust in God for all things and believe that He is able to bring our way to pass. (Ps. 37:5). The apostle Paul also presents a way out of this anxious care when he says in the remainder of our passage: "But in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Bring the things over which you are concerned to Him and your anxious care will be gone!

Our requests, you understand, will not be for material things
merely. But they will be for the fulfillment of God's council in respect to us and all things. Our requests, to be sure, are the desires of our heart which ordinarily cause us anxiety, the things we judge necessary for us, without which we cannot get along. And to let God know them does not mean that we tell God something new. For certainly the All-Wise God knows all things. He knows all our needs because He planned them. But it does mean that He wants us to ask Him for them. Such action implies child-like trust. Faith is the motivating principle in all our requests. We are to make our requests known in everything. What a contrast to the 'nothing' of the first part of our text! Then we stand face to face with God, and before Him we are to open our hearts.

By prayer and supplication with thanksgiving! Such is the manner in which these requests are to be made known. Prayer is that activity of the regenerated soul that acknowledges God as the sole Fount of all good. God is Good and the regenerated soul desires only the Good. Prayer signifies devotion. Supplication is a further definition of prayer. It expresses the need, and strengthens that which is implied in prayer. Prayer and supplication are the two arms that present our requests to God. And they are likewise the two arms that receive from God what is desired.

All true prayer ends in thanksgiving. All prayer that ends in self is false. If we merely pray to get the things we desire, we pray amiss; such prayer never ends in thanksgiving. True prayer always contains the element of thankfulness for past favors. Thanksgiving is the element in prayer which banishes all worry and care. Just try to present your worries to God and at the same time try to thank Him. The result will be either that you won't be able to pray, or, your cares will lightly disappear. On the other hand, he who rightly makes known his requests to God in the way of prayer and supplication with thanksgiving will experience real joy and peace, and the anxious care will cease.

* * * * *

Stand in awe, and sin not,
Bid your heart be still;
Through the silent watches
Think upon His will.

Anxious and despairing,
Many walk in night;
But to those that fear Him
God will send His light.

In His care confiding,
I will sweetly sleep,
For the Lord, my Saviour,
Will in safety keep.
About The War

According to the latest reports the Allies are gaining on all fronts. We are told that the island of Sicily will soon be completely in our hands. That means that Italy itself will soon be invaded, in the event at least that it does not capitulate. The Allies are constantly calling on the Italian people to apply pressure on the present government to that effect. And it seems as though that is exactly what is being done, although apparently without a great deal of success. Nevertheless we are made to believe that the people of Italy as a whole desire peace and the evidence seems to bear that out. Perhaps it is simply the fact that the Allies demand unconditional surrender that has withheld the government from giving in. No one can blame the people of Italy for desiring peace at any price. There surely doesn't seem to be any reason to expect any help from Germany anymore. And to have one's land and cities "blackened and scarred" is not a pleasant prospect. That is what Churchill has promised will happen to Italy. It is apparent that Italy must choose between the Allies and the Axis. It seems to us that she would be better off at the mercy of the Allies than that of the Axis. And if it is really true that it is the desire of the people as a whole to surrender, the government would be wise to heed that wish in this respect. Moreover, from what we have always heard, there doesn't seem to be any reason to think that Germany cares at all about Italy. It has been plain for a long time that this so-called partner of Germany isn't any better off, at least not much better off, than the conquered nations. It seems as though Italy hasn't much to lose by capitulating.

In this connection we may also express our disapproval of the method of warfare that is used by England. To simply bomb a whole city at random and destroy a whole city with all its inhabitants is barbarous. It may help to break down the morale and thus aid in winning the war but that does not make it excusable. The blood of those innocent victims must cry to heaven and there shall
surely be a day of recompense. The U.S. has thus far sought to avoid such tactics and has employed what is called “precision bombing.” That is more along the lines of “honest warfare.”

In this same connection we might call attention to the recent request to have Rome declared an open city. There is only one reason for this and that is that it is the center of Catholicism. Aside from the fact that all the ancient buildings and their contents should not be destroyed, there is the fact that the Catholic church stands to suffer loss. There is no reason to doubt that, if the report is official and sincere, it will be heeded. The Catholic church wields a great power throughout all the nations of the earth.

Conclusions

It will not be amiss to call attention again to the fact that we should not be hasty in drawing conclusions in respect to the end of the war. We should not forget that after Germany has been subdued, and that isn’t nearly the case yet, that there is still the Jap. And the Jap is an entirely different sort of enemy. He would rather die than be conquered. To die for his country is the greatest honor that he can receive. That is why they must be driven out of their place one by one.

He makes the nations’ counsels vain,
The plans the people would maintain
Are thwarted by His hand;
Jehovah’s counsel stands secure,
His purposes of heart endure,
For evermore they stand.

O truly is the nation blest
Whose God before the world confessed
Jehovah is alone.
And blest the people is whom He
Has made His heritage to be,
And chosen for His own.
Our System Of Doctrine
A Systematic Way of Life

By Homer C. Hoeksema — Grand Rapids, Mich.

Last April a good friend of mine, Mr. Edward Knott, wrote in this same magazine under the caption "Our Doctrine: A Way of Life." As good a friend of mine as Mr. Knott is, however, I find it impossible to agree with him entirely on the subject concerning which he wrote; but perhaps it is well that friends do not always agree.

Mr. Knott is undoubtedly correct in stating that something is wrong in our churches; his experiences have been, and are, mine for the most part, since we attend the same church and the same school and have done so for several years. What are these experiences? Worldliness is prevalent in the church, not only, but a worldly life is choking out the seed of the Word, as it naturally would. Each one of us, to the extent that he amalgamates with the world, can testify to the truth of that. What happens then? Mid-week meetings, official church gatherings included, become poorly attended. Holiday services find the auditorium half empty. Congregational meetings show a decided lack of interest: here at First Church—I'm almost ashamed to write it—they have become a farce for a congregation of more than five hundred families, with hardly a hundred men present to call a home missionary, and not even three hundred attending the annual business meeting. Societies find it difficult, often, to conduct meetings, and young people are not at all conscience-stricken if they skip catechism to see a ballgame or hear a concert or not infrequently attend a show. A dark picture? A horrible indictment? Yes, but a true one!

If these things are true, what are the causes? Among the causes Mr. Knott gives I find only one with which I can agree. When he blames the home, he is striking an old note, but a true one. People used to say that the home must be changed and improved. We can no longer say that, for in the majority of cases the home is dead and must be renewed, not merely improved. Thus far I walk the road with Mr. Knott.

But I will not blame the Church or our system of doctrine, or our tendency toward "intellectualism." Neither do I want the minutest particle of the enthusiasm of the so-called fundamentalists. I have tasted too much of the latter. Perhaps we need even more sound doctrine. Certainly our system of doctrine cannot be the culprit of our own sins. It is fairly easy to
blame a system of doctrine, but it is difficult to support such a contention,—to tell why that system of doctrine is at fault. We believe, do we not, that the Truth as we represent it, is the purest expression of the Truth on earth? With the doctrine of God's sovereignty at the base, we have a pyramid of election and reprobation, calling, faith, justification, sanctification, glorification, and all the other myriad beliefs of the Church of all ages, which makes up one perfect whole: one marvelous system,—a pyramid with its peak pointing to the Almighty covenant Jehovah.

Besides there are numerous exhortations to sound doctrine in Scripture. Read, if you please, the two Epistles to Timothy. Time and again Paul warns him to hold fast the faith and sound doctrine; and how can doctrine be sound if it is not consistent, unified, systematic? And this, my friend, is not intellectualism, it is balanced Christian faith. Deep love and Christian living are absolutely impossible without sound doctrine. That is why Paul places so much emphasis upon doctrine: if the true Christian is well-founded in doctrine all will be well,—love and good works will spring spontaneously from the fertile soil of doctrine. Intellect, Will, and Emotion,—I hate to speak of such mechanical distinctions—will then go hand in hand, living in Christ and attaining their chief end,—the glory of God.

What then is the trouble among us? Perhaps it lies nearer than we imagine. Perhaps we blame the Church because the Church is far away from us,—where we ourselves have put it: in so doing we continue in the same sin which occasions this blaming of the Church. No, we must look right at ourselves; each one of us should delve deep into his heart and life and determine for himself what his attitude toward God's Word and toward God's Church has been. Generally, our attitude can be only one of three: either we love the Church and act as thought we do; or we love the Church, and are walking in sin; or we hate God's people and are hypocritically pos-
rels. Having thus considered, shall we sink back into the lethargy of our old sinful ways? No! Each one of us will retreat to the secret recesses of his room and cast himself on his knees before the Almighty, entreating Him for grace to lead a more sanctified life; and God is a merciful God: rest assured that your prayers will be answered.

There will then be no nostalgic moaning about the enthusiasm of "the good old days," and no longing for the shallow emotionalism of the fundamentalists. When each one of us throws his whole being into the things of the Kingdom, a deep-founded enthusiasm, a high spiritual life, will be the order of the day. No, we won't always be breathing the balmy atmosphere of the heights of faith, but there will be those memorable moments: when those unfathomable doctrines, about which you now complain, are expounded, you will forget all about "intellectualism" and rejoice with all God's people in the infinite riches of His glory. When we walk that way of Truth, we may sometimes face much opposition; but when the threatening spectre of death arises in the road we shall triumphantly, confident that all things are in the hand of God Who has predetermined them for the welfare of His elect people, go through the dark vale to everlasting bliss.

Yes, let our system of doctrine be the foundation of our church, but let every child of God among us beware that he lives that doctrine to the utmost, by His grace.